

THE HOLY NAME JOURNAL

A NATIONAL MAGAZINE

*The only official national publication of
the Holy Name Society in the United States.*

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National Headquarters of the Holy Name Society
141 EAST 65th STREET
NEW YORK, N. Y.

EDITORIALS

THE ENCYCLICAL

IT IS BUT a few months since the Catholic world waited for bulletins from the Vatican which reported the serious illness of His Holiness, Pope Pius XI. Around the world prayers were offered that he might be spared to carry on the tasks as he had for fifteen years. And now it seems that those prayers were answered for the Holy Father has not only been able to arise from his bed, but he has given a distracted world another great encyclical. This time His Holiness exposes Communism, he calls on all Catholics to stem the tide, and pleads for every Christian to hear him with a free mind.

COMMUNISM, he shows, is founded on materialism that postulates but one reality, matter, and the "blind forces of matter which evolve into plant, animal and man." According to this doctrine "even human society is nothing but phenomena and a form of matter evolving in the same way. By the law of inexorable necessity and through the perpetual conflict of forces, matter moves toward the final synthesis of a classless society."

THE conclusion of this materialism is that there is no difference between soul and body, no survival of the soul, so that "man's liberty is destroyed. Every right of the human person is denied. Man becomes, as it were, a mere cog in the collectivist machinery which alone has unlimited control over the lives of men. All hierarchy, all authority is nullified."

FEARLESSLY the Holy Father says that Communism is a system of errors and sophisms, subversive of social order because it ignores the origin and purpose of the state while it denies the dignity and liberty of the human personality, a concept which fosters a false idea of justice and equality. That there are very real abuses in the existing economic order he admits, but he points out that they are used by the Communists to attract many followers to a system intrinsically wrong.

TO COUNTERACT the evil influence, His Holiness restates the doctrine of the Church which acknowledges God as the Creator, judge, and loving Father; which proclaims the equality and the brotherhood of men, and defends the liberty and rights of the individual.

IT IS THE teaching of the Church that man is destined for a supernatural end which is attained after this life which can be made happy in domestic and civil society ordained by God. In society there must be legitimate authority which should use its influence even in economics. Society should aim to strike a balance in the relations of the man with himself, his family and his country. The Church as well as the state, always has shown concern in the temporal welfare of mankind and has always striven to promote progress. "And thus," our Holy Father points out, "even in the field of social economics, and although the Church has never proposed a definite technical system, since this is not her field, she nevertheless has clearly outlined the guiding principles which, while susceptible to varied concrete application according to diversified condition of times, places and peoples, indicate a safe way of securing happy progress for society."

AMERICAN Catholics may well listen when the Holy Father says that there are Catholics "who are Catholic hardly more than in name." He urges all the faithful to be detached in worldly goods, to cultivate Christian charity and justice; for charity begets sympathy, and justice would move the employers to grant the working man what is rightfully his, without loss of dignity.

THE POPE recommends a wider study of the doctrine of the Church. He calls upon the priests to lead the way by word and example; he calls on all religious groups for a well-planned social order. His call should be a challenge to every member of the Holy Name Society. The members should regard it an obligation to read and become familiar with this encyclical. The monthly meetings can be forums where Catholic principles are studied and discussed. It is a call to a great apostolate in which the members will know the Christian position and make it known to their fellowmen.

THE Holy Name Society in America stands with the Holy Father in this battle, for at the Third National Convention this resolution was adopted: "Resolved that, Communism as a way of life is essentially and intrinsically vicious and subversive of all order and entirely prejudicial to the good of society as a whole, and to the individuals that constitute society, and that, secondly, the pedagogical technique or educational system that diffuses it be condemned as striking at the very roots of good order, as subversive of all the ends for which human society or government is ordained; and, that every effort be made by Holy Name men individually and collectively to acquaint all officials upon whom rests directly or indirectly the responsibility for education of youth, of this terrible menace to the individual and to the sacred institutions which we hold dear, and that they be urged to use every effective means to expurgate from institutions of education the teaching of any form of communism; and that effective measures be taken to remove from the faculty of any such institution any teacher or instructor who advocates or imparts directly or indirectly any such teaching or similar philosophy."

Why I am a Member



BY GEORGE J. LAVANDER

BECAUSE:

I believe in God the Father Almighty and in His Beloved Son our Lord and Saviour Jesus Christ.

I believe in the Holy Catholic Church and in all of Her teachings, preached down through the ages, never changing, yesterday, today, tomorrow.

I am in humble submission to her divinely constituted authority as represented by the Vicar of Christ on earth, the reigning sovereign Pontiff, the Bishops and Priests of the Church.

I AM trying to seek the sanctification of my own soul and to obtain every spiritual benefit and grace possible to do so, and membership in the Holy Name Society is one of the means to attain this.

I believe in serving under the banner of Our Lord and Saviour Jesus Christ in His Holy Name Society, and presenting a united Christian Front under His commandership.

I believe that membership in the Holy Name Society will keep me faithful in the performance of my religious duties, going to Holy Communion once a month and oftener; and that it teaches the fulfillment of the Ten Commandments.

I BELIEVE in every stanza of the pledge of the Holy Name Society, that it will keep me faithful and loyal to the flag of my country and to the God-given principles of freedom, justice, and happiness for which it stands, and by the regular

practice of my faith to give good example "For God, for Country," dedicating my manhood to the honor of the Sacred Name of Jesus.

I BELIEVE in going to Holy Communion with the members of my branch on the second Sunday of the month, thereby setting a good example; the second Sunday is richly indulged for the members of the Holy Name Society.

I believe in attending the meeting of my branch, for there I will hear selected speakers, Catholic minded men, giving the latest thought from the Catholic viewpoint, on important questions of the day which affect the Catholic Church. There I will also hear the Spiritual Director of my branch give discourses on Apologetics. There I will take part by voice and vote on questions affecting the welfare of my branch.

I BELIEVE in attending the Communion Breakfast of my branch, there to co-mingle in social contact with my friends and neighbors, again hearing the latest thought by selected speakers on selected topics all with the Catholic viewpoint.

I believe that when I attend the Diocesan rallies held by the Holy Name Society, that it is a demonstration of a united Christian Front, of men shoulder to shoulder,

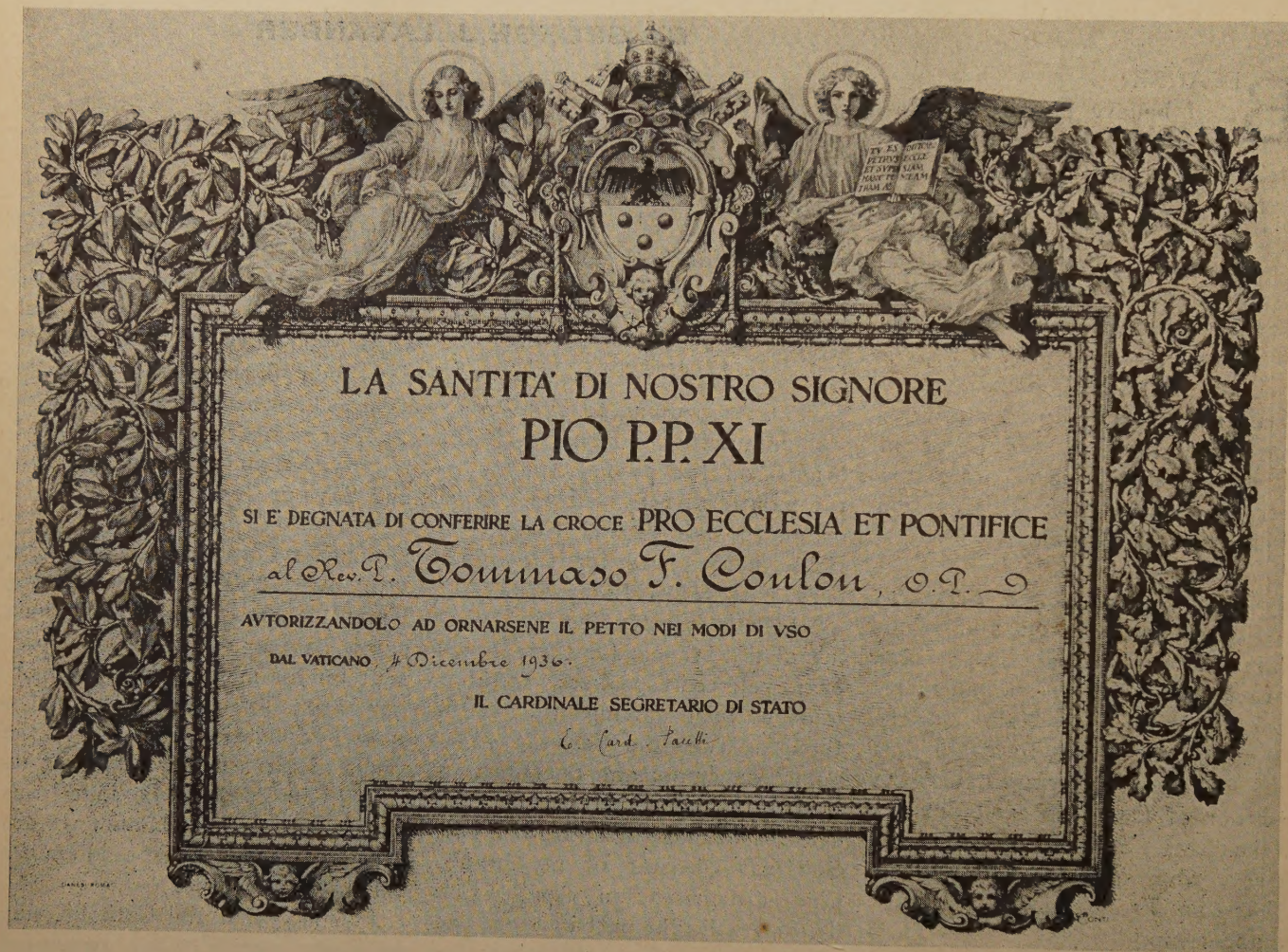
eyes front, showing to the scoffer, to the unbeliever, to the various *isms*, that the men of the Catholic Church stand as a bulwark against all things that affect their faith, that are neither ashamed nor afraid to demonstrate by their numbers their belief in Almighty God and His Son, our Lord and Saviour Jesus Christ.

I BELIEVE that in an organization of over 2,500,000 men in the United States, each one must surely have a potent reason to present for his membership. The organization has been built upon a strong foundation and not on the sands of the seaside, it has for its leader Our Lord and Saviour Jesus Christ under whose banner we are serving. It will and should endure till the end of time.

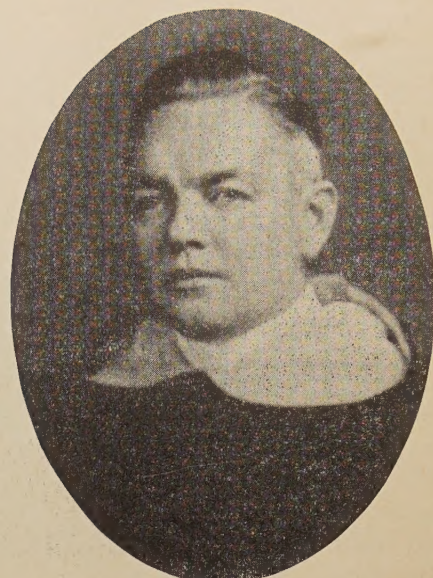
I believe that the Catholic man of every parish when presented with the cogent reason will be glad to avail himself of membership in the Confraternity of the Holy Name Society and become a great force in his community by his membership.

I BELIEVE that the Holy Name Society develops a real parish spirit of friendliness and is an aid to the pastor to carry on the work of the parish, such as in the Catholic Charity drive, entertainments, bazaars, social functions—the mem-

(Continued on page 32.)



HOLY FATHER HONORS NATIONAL DIRECTOR



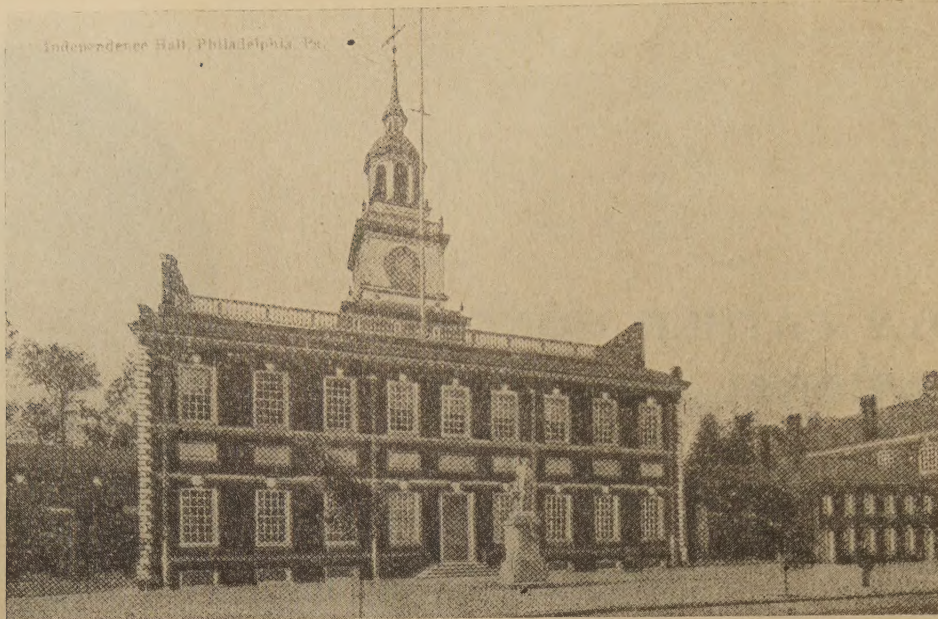
THE REVEREND
THOMAS F. CONLON, O.P.
National Director Holy Name Societies



His Holiness, Pope Pius XI, has bestowed on the Reverend Thomas F. Conlon, O.P., National Director of the Holy Name societies, the cross *Pro Ecclesia et Pontifice*.

This honor is in recognition of Father Conlon's efforts in promoting the Holy Name Society, and especially for the organization of the National Convention which was held last September.

The cross is gold and made octangular in form by fleurs-de-lis fixed in the angles of the cross. In the center of the cross there is a small medallion with an image of Pope Leo XIII. On the obverse side are the papal emblems surrounded by the words *Pro Ecclesia et Pontifice*. The ribbon is red with lines of white and yellow on the border.



Independence Hall, where the Constitutional Convention met

THE CONSTITUTION

1787--1937

THE Constitution of the United States was drafted just one hundred and fifty years ago, a little more than a decade after the signing of the Declaration of Independence. That document which has served the nation so well for a century and half was drawn up after a period of poor government which was practically no government.

WHEN the Continental Congress met in Philadelphia on June 11, 1776, two committees were chosen to do two important pieces of work. One was to draw a declaration of independence; the other was to frame articles of union. The committee on the Declaration gave their work to the world on July 4th, 1776; and the other committee four days later reported the Articles of Confederation which were not adopted until March 1, 1781.

THE government under the Articles was poor from the beginning. There was no executive, no judiciary, and only the semblance of a legislature. Congress consisted of only one house presided over by a president chosen

from their numbers by the delegates each year. The delegates who were elected yearly, could not be more than seven or less than two from any state and could serve only three years in a term of six. All voting was done by states and the assent of nine was necessary to declare war, make peace, to coin money, or to pass a law of the least importance.

CONGRESS had been granted few powers by the states. It had the power to declare war, make peace, issue bills of credit, keep up a navy and army, contract debts, enter into treaties of commerce and alliance, and settle disputes between the members of the confederation. But it could not enforce a treaty nor a law, nor levy a tax of any kind to raise revenue; and the articles could not be amended without the consent of each one of the thirteen members.

THE large vote necessary to pass a measure made the passage of measures almost impossible. Two states, Georgia and Rhode Island, were seldom represented. Frequently Congress was obliged to adjourn because there

BY FORD HART

was no quorum. Since nine of the states had but two delegates each, the powers often dropped into the hands of three or four men who could defeat any measure that required the approval of nine states.

UNDER the articles the states were forbidden to wage war or make treaties; yet Georgia waged war and made a treaty with the Creeks. Although the states were forbidden to enter compacts, Maryland and Virginia made one; and Pennsylvania and New Jersey set bounds to Delaware. More than once Congress was driven to exercise powers which had not been granted under the articles.

BEFORE the articles had been in force it had been proposed to amend them. The Hartford Convention of 1780 urged the states to permit Congress to levy a tax to meet the interest on the public debt. Twelve states consented but Rhode Island would not and the proposal failed. When Congress asked for the power to regulate trade for twenty-five years, twelve states consented but New York held out and that amendment failed. Then Congress approved a call for a convention of the states at Philadelphia.

IT WAS not the first time that such a convention had been sought. New York wanted one in 1782; Massachusetts repeated the request in 1785. The origin of the Constitutional Convention of 1787, however, goes back to the action of a joint commission which met at Mount Vernon in March, 1785. There had been no regulations between Virginia and Maryland for the navigation of the Potomac River and Chesapeake Bay and trouble had arisen. The commission had been set up to effect a compact which would remedy the situation; but before they had gone very far into the difficulties they saw the necessity for common principles for the explanation of commercial laws and the settlement of disputes, and many matters in which they had no right to meddle. The commission drew up a supplementary report showing the need for legislation on the currency, duties, and commerce in general.

MARYLAND accepted the report and asked Pennsylvania and Delaware to join; but Virginia went further, and invited all the states to a trade convention to be held in Annapolis in September, 1786. New York, New Jersey, Pennsylvania, Delaware, and Virginia attended, discussed trade for two days, then called a convention to meet at Philadelphia in May, 1787. Seven states had already chosen delegates for that convention when Congress approved it in February, 1787.

VIRGINIA sent seven of her most noted sons, Thomas Jefferson was minister to France, and Patrick Henry and Richard Henry Lee would not serve; but there were George Washington, James

Madison, Edmund Randolph, the governor, George Mason, George Wythe, John Blair, and James McClurg.

NEW JERSEY sent William Livingston, eleven times governor; William Paterson, ten times attorney general; David Brearly and William Houston who fell sick and was replaced by Jonathan Dayton. New Hampshire could not send delegates until the convention was half through its work because there were no funds in the treasury and the delegates could not bear the cost themselves. Rhode Island alone did not attend.

THE day chosen for the opening of the Convention had been the second Monday in May, but it was not until the 25th that there was a quorum at the Statehouse. Washington was called to the chair, William Jackson was chosen secretary, a committee was appointed to prepare rules. When they met three days later, the doors were closed and a solemn pledge of secrecy was placed on the members.

THERE were many remarkable men at that convention. Hardly one among them had not sat at some famous assembly, had not signed some famous document, or did not fill some high office. Some had been members of the Stamp Act Congress of 1765; some had signed the Declaration of Rights in 1774; some had signed the Declaration of Independence and the Articles of Confederation. Washington and Madison became Presidents; Elbridge Gerry Vice President; Charles Cotesworth Pinckney and Rufus King became candidates for the presidency; Hamilton became Secretary of the Treasury; Randolph, Secretary of State; Ellsworth and Rutledge became Chief Justices; Wilson and John Blair rose to the supreme bench; Gouverneur Morris, Ellsworth, Charles C. Pinckney, and Gerry became ministers abroad. Others less fortunate ended life in misery and shame. Hamilton fell in a duel with Aaron Burr, Robert Morris after time in a debtors prison died in poverty; James Wilson died a broken-hearted fugitive from justice; Edmund Randolph left the cabinet of Washington in disgrace; William Blount was driven from the Senate.

CONNECTICUT sent an able delegation in which Roger Sherman was outstanding. He had been one of the signers of the Declaration of Independence as well as one of the committee that had written the document. With him were William Samuel Johnson, a scholar of high rank, and Oliver Ellsworth.

ALEXANDER HAMILTON represented New York with John Lansing and Robert Yates who were men of ability but became obstructionists at the convention. The largest delegation, from Pennsylvania, included Jared Ingersoll, George Clymer, Thomas FitzSimons,

Robert Morris and Gouverneur Morris, Thomas Mifflin, a general during the Revolution, James Wilson, a Scotchman who was perhaps the best lawyer at the convention, and Benjamin Franklin.

DANIEL CARROLL came from Carrollton, Maryland and South Carolina sent Pierce Butler, an Irishman who had been a major in one of the regiments that had been stationed in Boston when the Revolution opened. Butler had been disgusted with the treatment of the colonists, threw up his commission, joined the Continental army, fought through the war and then settled in South Carolina. Another South Carolinian was John Rutledge who had sat in the Continental Congress where he was called the most eloquent speaker of the body by Patrick Henry.

AS THIS body met in secret sessions, the people of the country made all manner of guesses concerning the government that was to be devised by the Convention. One plan was said to keep the form but not the spirit of democracy; another parted the states into three republics; another was said to give a strong executive power without a constitution. The convention was accused by some of having the determination to set up a king and that a commission would be sent to offer the crown to the Bishop of Osnaburgh, the second son of King George. This story was so widely circulated that, as in our own day, each post brought letters to the delegates asking to know if it were true. And the answer was usually "While we cannot affirmatively tell you what we are doing, we can negatively tell you what we are not doing; We never once thought of a king."

THE convention opened with a speech by Randolph in which he summed up with great force the weaknesses of the Articles of Confederation, showed that they were unsuited to the needs of the country, and urged all there to join in setting up a strong national government. As a plan for such a government, he read fifteen resolutions which had been drawn up by the Virginia delegation while they were waiting for the convention to assemble. It was supposed that Madison was the leader of the Virginians.

THESE resolutions, which came in time to be known as the Virginia Plan, provided that there should be a national executive, a national legislature of two branches, a national judiciary and council of revision; that the executive should be chosen by the legislature and ineligible for a second time; that the legislature should have the power to use force against a state which failed in its obligations. Under this plan the people were to choose the first branch of the legislature, which would choose the second branch from men nominated by the state legislatures. The judiciary would be elected by the national legislature, and with the executive form a council to revise all

laws before they went into force. The plan made provisions for the admission of new states, for amending the Articles of Union, for assuring to each state the republican form of government and a right to its soil.

THE resolutions read and explained, Randolph moved for a committee of the whole on the state of the Union, and to this committee the plan was sent. Then for two weeks the resolutions were debated. Soon sectional spirit began to appear. There were parties made up of individuals and parties made up of states. There were men who wished for a Federal government not much different from that which they were trying to better, and there were others who did not want a confederation. Some were eager for a centralized government, and some insisted on the maintainance of state sovereignty. The Northern states opposed the Southern states; commercial states opposed the agricultural states; and large states were against the small states.

AFTER the resolutions had been taken up one by one the convention was about to set a day to consider the report, when Paterson of New Jersey asked leave to bring in a different plan. The delegates from New Jersey, New York, Delaware, and Connecticut together with Luther Martin of Maryland had framed a plan and chosen Paterson to place it before the convention. Hamilton described it as "still pork, with a little change of the sause." Under their plan Congress was to be a single house, with power to regulate commerce, levy duties on imports, and to make requisitions on the states for money. There was to be an executive of several persons not eligible for a second term and removable by Congress upon the request of the majority of the governors of the states. There was to be a supreme court. The most important proposal of the so called New Jersey Plan, was that all the acts of Congress and all treaties made and ratified under the authority of the United States "shall be the supreme law of the respective states."

THE New Jersey Plan had two merits, it fully agreed with the powers of the convention, and it would be gladly accepted by the people. This was important since the convention was not to frame a government that would be the best in theory but rather one such as the people expected and would approve.

WILSON drew a long comparison between the Virginia Plan and the New Jersey Plan. By the Virginia Plan there were to be three branches of government; by the Jersey Plan but one. By the Virginia Plan the people were to be represented; by the Jersey Plan the states. By one a majority of the people would rule; by the other a minority. The Virginia Plan provided for a single executive; the

Jersey Plan for a plural executive. The Virginia Plan provided for a negative on the laws of the states; the Jersey Plan for coercion.

MADISON demanded to know in what respect the Jersey Plan was better than the Articles since it could not prevent violations of the laws of nations, nor of treaties, nor prevent encroachments on Federal authority, nor guard the country from the influence of foreign powers. He maintained that it could not cure the evils which had grown intolerable.

HAMILTON liked neither of the plans proposed and read to the committee his thoughts on the best form of republican government. He insisted that the legislature have two branches—the Assembly and the Senate. Members of the Assembly were to be chosen by the people for three years. Members of the Senate were to be elected by electors chosen by the people and to serve as long as they behaved well. The executive was to be chosen by electors for the term of good behavior. There was to be a supreme judiciary. The general government was to appoint the governors of the states.

THE business of the committee, however, resolved itself into making a choice between the schemes presented by Virginia and New Jersey. It was clear that the Virginia Plan provided for a strong national government which would cure the evils which afflicted the country, and so they voted the New Jersey Plan inadmissible and reported the Virginia Plan to the convention.

THE debate went smoothly for a week until they reached that question which always provoked strong sectional feeling. Should suffrage in the legislature be according to the rule established by the Articles of Confederation, or according to some other? Defenders of the states-rights theory asserted that the general government ought to act on states, and not on individuals, since the states were sovereign they were equal, and being equal, ought to have equal votes. The smaller states feared that once given votes the great states would combine and the little states would be enslaved.

THE defenders of the Virginia Plan held the fears of the small states to be absurd. They pointed out that it was always the small states that combined. Pennsylvania, Massachusetts and Virginia could never combine for they were far apart. Their manners, customs, religion differed. They had nothing in common even in commerce. They were populous and wealthy and would be expected to bear the cost and the burdens of the government about to be set up. If they consented to equal suffrage they could be outvoted and they would thus be at the mercy of the smaller states.

TO the two factions a compromise was offered by a group, chiefly Connecticut men, who held that both the advocates of states-rights and the proponents of the Virginia Plan went too far. One looked on the states as so many political societies; the others looked on the people as one great political society of which the states were merely districts of people. The compromisers argued that the states did exist as political beings, and that a government to be lasting would have to be formed for them, as well as for the people composing them. Each would have to be considered. The true plan then was to give the people representation in one branch of the legislature, and the states representation in the other. New York, New Jersey, and Delaware would hear nothing of this plan but the large states had their way, and voted that in the first branch representation ought to bear some proportion to the population of the states. This was final, and no attempt was made to set it aside.

THE compromisers now insisted that the second branch should vote by states. The debate was renewed with ferocity and the whole matter of representation was referred to a grand committee, where the debate was as stormy. Franklin was a member of the committee and persuaded his colleagues to agree to a report which recommended that each state should be given one representative in the first branch of the legislature for every forty thousand inhabitants, and that in the second branch each state should have equal vote. As the price of concession by the great states, it insisted that all money bills should originate in the first branch, and not be amended in the second, and that no money should be drawn from the treasury except by bills originating in the first branch. Thus the first compromise was ended. It is true that it passed the convention by a close vote, but the equal vote of the states in the second branch was not disputed again.

WHILE the committee of the whole took up the report in detail, the clause fixing representation at one in forty thousand was recommitted, and reported back that the first House of Representatives should have fifty-six members, and that the future representation should be based on wealth and population. The provision of one representative for every forty thousand was dropped when it was decided that a general rule would be safer.

BUT wealth and population were always changing, and to find this change Randolph proposed an estimate and a census. There were, below the Mason and Dixon line thousands of human beings who might be considered as population or as wealth. They could be bought, sold, leased, and mortgaged, given away or bequeathed by will. They held no property and to the delegates from the North and the East seemed to be of no more . . . (Continued on page 28.)

Grist for the Mill

BY ERNEST NORRIS

LYNCHING is murder. The fact that the victim may be guilty of an outrageous crime does not affect the guilt, the sin of this outrage against the public weal. No intelligent man will argue the point with any deep conviction. The fact that a not too bright governor, a few years ago, expressed his approval of the lynching of two white men in a Western State is no argument to the contrary. It only proves the stupidity of politicians under pressure.

WHAT should be done to check lynching is however a more debatable point. In the last analysis lynching is simply the manifestation of mob reaction to a crime particularly offensive to a specific community. It is regrettable that, in recent years, it has been mostly directed against a single race. It was not always so. The story of the West is largely a story of violent crime repressed by an equally violent reaction. But it is true that there was a justification for the vigilante entirely absent from the modern lyncher. Those acquainted with the South know that there is little danger that prompt justice will not be meted out to the criminal negro. Sometimes it is too prompt and not always is it justice. Hence lynching cannot be justified. But, since it is the result of mob hysteria, its cure would seem to be a civic conviction of the necessity of letting the law take its course.

THE Wagner-Van Nuys Bill, now before Congress, takes a different angle. It proposes to use the power of the Federal Government to re-

press and punish lynching in the several States. The motives of its proponents cannot be questioned. They are honorable men seeking a solution to a national disgrace. However we question the wisdom of such a bill. In the first place it represents a very dangerous precedent. It is rather intriguing to find men defending this bill who, only a few years ago, were fighting the Eighteenth Amendment on the grounds that it constituted Federal interference with the ordinary police power of the State.

By every normal interpretation, lynching is a crime against the State wherein it is committed. It is murder or riot or what you will, but every such offense is against the individual State not "against the people of the United States." The fact that the individual State is careless or negligent in punishing the crime of lynching confers upon the Federal Government no more power to act than the fact that the individual State may be lax in the punishing of other crimes. In these days one is very hesitant to raise the cry of "unconstitutional." One dreads to be called a "Tory" especially if one happens generally to be accused of being too far "to the left of center" but such an act as is proposed would certainly form a very dangerous precedent for an attitude of mind, which might easily find its way into law, of making the Federal Government a policeman over the individual States.

WE pass by the provisions of the Bill which are not unsound, granted a right to the Federal Gov-

ernment to intervene. In fact we have a vague notion that similar legislation already exists in at least one Southern State. We pass by also the difficulties of enforcement under existing conditions. But we do ask this one question. Is it not true that the Bill is an attempted indictment of an entire section of the country and will it not thus be received by the citizens there although they may thoroughly approve of the purpose of the Bill? We remember that Burke, speaking of Ireland, asked how one may draw up an indictment of a whole people.

WE are personally convinced that the proposed legislation will not attain its object. We are not even sure that it can be said to be called for. The recent prompt action of the governor of Alabama over a lynching in that State is proof that the State can act efficiently. But even if the proposed Bill were otherwise sound and desirable we still consider it to be a thoroughly dangerous extension of the power of the Federal Government into that which is most fundamentally the function of the State, the field of law enforcement.

THIS comment is called for by the action of certain Catholic societies in publicly endorsing the Wagner-Van Nuys Bill. We cannot help but feel that a new and very desirable consciousness of the inter-racial problem has stirred them to a highly commendable zeal. It should also be a thoughtful zeal. We are the more prompted to comment by the successful attack upon the ratification of the Child Labor Amendment by many of these same organizations. Surely if that which affects directly the lives of many thousands of individuals should be left to the States, that which directly affects only a handful of individuals yearly should likewise be left in hands whose competence is guaranteed to us by the opponents of the Twenty-second Amendment.

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SPEAKING of the defeat of the Child Labor Amendment in the New York State Legislature we are led to certain reflections.

HOWEVER justified the opposition of the Bishops may have been they were certainly in some bad company. While there can be no question that the Church does not approve of Child Labor, very many of the organizations allied in opposition to the Amendment have had a rather unsavory reputation in the matter of labor conditions.

THIS association will be utilized, unjustly of course but not the less effectively, by radical enemies of the Church to prove that she is the friend of the rich and powerful.

IF this accusation is not offset, there will be a repetition in the United States of what has happened in Spain where hundreds of thousands of workers were misled into believing the Church was allied with their exploiters.

MERE words will not suffice. It will not be enough for the Church to talk of her devotion to the poor or to point to her charities. It will be necessary for those very Catholic leaders who fought ratification of an Amendment which most working people believed to be good, to back vigorously all sound legislation designed to eradicate the curse of child labor not only in New York State but throughout the nation.

FURTHER, it would be well if certain Catholic leaders who are so insistent upon the rightness of their motives in opposing ratification of the amendment are a little more ready to acknowledge honor and good intentions in their Catholic opponents. Such attacks upon Monsignor Ryan and Mr. Frank Walsh and their clerical and lay associates as have recently appeared in certain periodicals are deplorable.

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ON the presumption that the proposed legislation concerning the Supreme Court does not bring about certain resignations, would it be inappropriate to present a certain Supreme Court Justice with a set of the

Lynch laws . . . opponents of Child

Labor Amendment . . . Mr. Justice . . .

Spain's future.

encyclicals of Leo XIII and Pius XI in the hope that he might "read, mark, learn and inwardly digest them?"

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IT looks now that Communism in Spain is on the way out. For this we can thank God profoundly. The future however is not too hopeful. The very abuses of the defeated government are likely to produce a brutal reaction. To some extent the issues of the conflict have lacked clear cut distinction. While it is true that the so called "Loyalists" have been under Communist direction, it is equally true that many Catholic republicans have honestly backed the government in reaction against the militaristic and autocratic principles of some of the Insurgent leaders. On the other hand the Insurgents themselves represent a curious hodgepodge of theories. There are Fascists, aristocrats, Carlist Monarchists, absolutists and reactionaries of all brands linked with the majority who honestly seek simply for a Catholic democracy in Spain.

IT would seem that this confusion has its part in the minds of many Spaniards. Judging from press reports it would appear that neither side can claim the enthusiastic loyalty of more than a section of the people. At least a quarter of all the combatants are foreigners. It is questionable if, even with conscription in force in part of Red Spain, there are three hundred thousand Spaniards under arms in both armies and most of these are youths. This can be contrasted with the vast armies of our own Civil War at which time the entire population, North and

South, was certainly no greater than in Spain today.

PRECISELY because of this foreign aid there seems to be some ground for fearing that Franco may be reluctantly forced to the extreme Right. We dread a Catholic dictatorship. The Bishops of Belgium stated in their Pastoral Letter a truth which should not be forgotten, "It is to be believed that a Catholic-inspired dictatorship will, in the long run, do more harm than good from the religious standpoint, both by reason of the hostility it would provoke and especially by reason of the violent reaction it is bound to engender when it finally collapses." While this is of course written especially with Belgium in view, the principle seems of universal application.

IN this connection there is a striking difference of attitude in regard to the Spanish tragedy on the part of European and American Catholics. English and French Catholic periodicals, the only free ones left in Europe outside of Ireland, certainly do not manifest the buoyant enthusiasm for the Insurgents to be found over here. They are as hesitant in their praise of Franco as they are decisive in their denunciation of Largo Caballero. They recall the early ruthlessness of Mussolini towards the Church and the continuing *schrecklichkeit* of Hitler. They cannot forget that many of the supporters of Franco are among the very men whose oppression brought about the revolution of 1931. If they record the atrocious murders under Lenin and Trotsky, they remember the Matteotti massacre in Italy and the June purge in Berlin. Therefore while they pray fervently for the

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Fire following earthquake, San Francisco, April 1906

Earthquakes

BY JOSEPH O'DONNELL

LAST month the people of San Francisco experienced a curious sensation of motion which was accompanied by the rattle of dishes dancing on the shelves and the swaying of lighting fixtures that hung on chains. That earthquake, for it was an earthquake, was recorded at the 200-odd seismological stations scattered over the earth. In the past thirty-five years seismographs have recorded nearly 2,500 major shocks and at least 140,000 smaller ones.

DURING an earthquake there is a displacement of the earth's crust, either horizontal or vertical, but it is not this displacement which is recorded on the seismograph. The disturbance sets up vibrations in the ground and it is these vibrations which are recorded. The period of vibrations varies from a fraction of a second to twenty or thirty seconds but no one instrument will record these varied tremors so that there are different types to record near and distant shocks. Some stations have but a single instrument while others have several of varying degrees of sensitivity.

EACH seismograph consists of five essential parts: the "steady mass" which remains or should remain quiet during the time of earthquake; the framework which

supports the "heavy mass"; the recording apparatus; a device to keep the "steady mass" quiet; and the pier on which the seismograph is placed and which is connected firmly to the ground and at the same time free from the building in which it stands.

THE "steady mass" is suspended in such a manner that it represents a common pendulum such as hangs in a clock; or it might be an inverted pendulum, or a horizontal pendulum. When the concrete pier and the metal framework of the instrument vibrate during an earthquake the "steady mass" remains quiet.

THE recording apparatus consists of a series of multiplying levers, one end of which is attached to the center of gravity of the "steady mass" while the other is attached to a freely moving, well balanced needle that touches a drum of smoked paper. The record is of the vibration of the pier and framework in relation to the "steady mass." With accurate timing apparatus the times of the arrival of the different vibrations of the earth which usually arrive in three phases, can be determined, the differences noted, and the point of origin calculated with an error no greater than twenty-five or fifty miles.

SEISMOGRAPH RECORD OF THE SAN FRANCISCO EARTHQUAKE

FROM time to time sections of the United States have felt shocks and some of these have caused considerable damage. A little more than a year ago, Helena, Montana suffered a series of shocks and about the same time New York City felt slight tremors but the earthquake which has not been forgotten by Americans occurred thirty-one years ago on the Pacific coast. The seismograph record tells that on the morning of April eighteenth, 1906, at 5:14:48 A. M. the earth quaked but the lines on the smoked paper do not record the horror that followed that quake.

ONE who lived in San Francisco at the time reported that it began with a violent motion from north to south, increasing toward the end, then suddenly changing in direction so that it was an east-west motion. In the upper stories of the buildings the motion was increased by the distance from the ground so that one could not remain standing, and the terror stricken inhabitants roused from their sleep tried to stand or force open jammed doors in the midst of a white cloud that rose from falling plaster while the crashes of falling chimneys resounded on all sides.

ON the streets men congregated silently in little groups and merely looked at one another. Few words were spoken, there was no excitement, no hysteria, nothing but the strange, hushed look of awe on men's faces. Dogs howling mournfully ran for higher places. The ominous clouds of smoke billowing over the business section of the city told that fire had broken out. The water mains had been broken and the scattered fires were spreading rapidly for there was a strong west wind. Tugs were dispatched to the neighboring Government Posts for dynamite and guncotton. St. Ignatius' Church was the first to be dynamited. Then the people awoke to the extent of the calamity and they started to push toward the west.

TOWARD night of that awful Wednesday a strange apathy took possession of the people for human nature could not stand the strain and excitement of the earlier hours. They did not seem to care about the progress of the fire because their homes lay in ashes. The sidewalks were dotted with men and women who had lain down to sleep until warned by the soldiers that the fire was upon them.

THE city of San Francisco was built upon a tongue of land that was about five miles wide. About midway in



this tongue there was a broad boulevard, known as Van Ness Avenue and it was there that the fire department made a stand on the next morning. The eastern side of the avenue, consisting largely of mansions and hotels was dynamited from one end to the other and the approach of the fire was awaited. By noon of Thursday the fire reached the avenue and the struggle began. In place after place the fire crossed, only to be swept back by the firemen. Time after time the tower of St. Mary's Cathedral took fire beyond the reach of water. Far above the street Archbishop Montgomery was seen with his priests fighting the fire in the tower. Then from the north came word that the fire had crossed and it advanced until five blocks on the western side of the street were in flames. But the fire ate into the section for one block, and then stopped—no one knew how.

TWO-THIRDS of the city had been swept away, and for miles on every side stretched a blackened waste. The skeletons of a few buildings remained standing. The car tracks were warped by the heat, the gas mains had exploded leaving gaping holes in the streets. It was a scene of desolation.

MAN has not been able to foretell such a disaster but he can locate the center of an earthquake on the other side of the world from the readings on the seismograph. It has happened that scientists have announced earthquakes hours and days before word has been received from the stricken area. The shakey line on the smoked paper records tragedy and upheavals on the floor of the ocean that are never seen by men.

AMPERE -- THE BELIEVER

BY CARL EICHER

AMPERE is the name of the unit that is issued to measure electrical current. Thus if an electrical current of one-volt pressure passes through a circuit, the resistance of which is only one ohm, the current strength will be one ampere. That may be clear only to a scientist or electrician and unintelligible to the average man, but the amp was not known by the man for whom it was named, Andre-Marie Ampere.

IT was forty-five years after his death that the Paris Conference of electricians, in 1881, gave his name to the practical unit of electrical current as a tribute to his pioneering in the field of electricity. Ampere had one of the great minds of all time and during a short life that lasted little more than half a century he touched nearly every branch of science. He was a philosopher, mathematician, zoologist, chemist, physicist, and an eminent teacher.

His life was turbulent, for he lived in France during the Revolution. His domestic life was uprooted several times. For a time his spiritual life was a torment—a devout Catholic he lost the Faith and for years lived in a conflict of agnosticism and philosophic doubt until he returned to the Church. In a letter to a friend he wrote, "Doubt is the greatest torment that a man suffers on earth."

AMPERE was born at Lyons, January 22, 1775. The family was Catholic and his father was a prosperous silk merchant. They were not of the aristocracy but they were comfortable and cultured. His father began to teach the boy Latin but when he discovered the lad's aptitude for mathematics he provided him with the necessary books. It did

not take the boy long to master the elements of the science and his father took him to the library of Lyons to get more advanced works. When he was told that the works he sought were written in Latin, and required a knowledge of calculus, he applied himself to both and within a few weeks was able to plunge into the more difficult treatises on applied mathematics.

AMPERE's father, Jean Jacques, had been a local judge and in the discharge of his duties he had made some enemies. During the fury of the French Revolution, in 1793, the father thought that he would be safer in the city of Lyons but after the siege of the city he was executed. At the time Andre-Marie, a sensitive boy of seventeen, was so shocked that for almost a year he was in mental state bordering on idiocy.

HE was roused from the mental depression when he read Jean Jacques Rousseau's "Letter on Botany" and Horace's "Ode to Licinius" which led him to the study of plants and the classic poets. The revolution had ruined his family and Ampere was forced to teach to support them. At first he gave private lessons.

IN 1799 Ampere married Julie Caron who bore him a son the following year. Then in 1801 he went to Bourg to take the chair of physics at the Ecole Centrale. It was while he was teaching at Bourg that his wife contracted the illness from which she died in July 1803. Her death cast

him once again into despair and he abandoned his Faith.

STRANGELY enough it was one whom he had converted, who was to bring him back to the Church. He had met a man called Bredin, an unbeliever, and had converted him to the Faith and a Christian marriage, then within the year abandoned the Faith himself. For the next twelve years Bredin argued with Ampere to return to the Church but in reply received the arguments he had once given Ampere. Bredin was himself a brilliant man even though he never achieved the distinction of his friend and was always grateful to Ampere for having led him to the Church.

AMPERE wrote an article in which he treated the problem of chances in gambling. This paper attracted the attention of some of the leading scholars of France and he was invited back to Lyons, and later, in 1805, to the Ecole Polytechnique at Paris where within a few years he rose to the position of Professor of Analysis and was made Chevalier of the Legion of Honor.

WHILE he was at Paris he married the second time, the daughter of a prosperous Parisian. The girl was intellectually unsuited to Ampere and she refused to bear him children. His wife's parents lived with them and helped to make his life unbearable. When a daughter was born, the wife left him with the child on his hands.

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DOCTORS OF THE CHURCH

ST. PETER CANISIUS

and THE REFORMATION

THE Reformation, generally identified with the Protestant Revolt of

BY HYACINTH ROTH

preservation of Catholic life in Southern Germany, Austria, and Switzerland.

Luther, neither removed abuses nor prescribed a proper cure, because it amended the ordinations of God instead of correcting the faults of men. For the real reform one must turn to the Counter-Reformation which the Church inaugurated, thirteen years later, with the Council of Trent.

MANY men from the ranks of the laity as well as from the clergy earnestly strove to lift the moral state of Christianity to its old grandeur. Yet by far the most effective champion in the apostolate was the indefatigable defender of the Church, St. Peter Canisius (1521-1597). A German by birth, for Nymwegen now in Holland was then in German territory, he received practically all his training in Cologne except for a short stay at Louvain and Bologna. From his early youth he observed the devastating waves of the religious revolt as they gradually undermined Catholic life and Catholic culture. Peter Canisius received a truly Christian education and, indeed, he appreciated it. "O God," he wrote, "Thou hast inspired in my father the idea of sending me to Cologne to pursue higher and better studies under good masters. . . . Thou hast given me generous hospitality in the house of Andrew Bardwick, a venerable theologian. Thou hast given me in the place of a father, Nicholas van Esch, a priest of uncommon piety. In those first years Thou hast obtained for me a dwelling spacious as well as religious. . . . The town besides provided for me in the College Du Mont every facility for my instruction and education. It was there that I finished my literary education and received the degree of Master of Arts. Such was Thy will."

AT the age of twenty-two, Peter Canisius entered the Society of Jesus which had been established by St. Ignatius Loyola just a short time before. Donning the Ignatian garb he put on the armor of the founder's zeal and devotion in the interest of God and His holy Church. Three years later, in 1546, he was ordained priest. As he himself often said, Divine Providence marked out his life's work. He was to work for the

For fifty-one years, until his death in 1597, Peter Canisius successfully defended the authority of the Church as entrusted by Christ to Peter and his successors, that authority rejected by Lutheranism. Peter Canisius' reform differed from that of Luther in that he left untouched the unchangeable fundamentals of Christian order. What he did was to reform the fallible members of the Church. Luther did just the opposite; he reformed the fundament of the Church and found no fault with its members. Luther did away with the principle of a sanctifying Church by denying the Primacy of the Pope as the custodian of the sacred truths; he abolished the Mass as the redemptive sacrifice and, consequently, the priesthood to dispense the sacraments to the people. Peter Canisius not merely upheld these divine establishments, he styled them, by word and pen, necessities for eternal salvation.

THAT there was a need of reform no one denied. Peter Canisius described for us the condition of his time. Writing of the intellectual standing at Ingolstadt—a condition then prevailing throughout the German lands—he said: "The masters of good and solid doctrine are few in number here, and are not anxious to make their students better. Most of the professors have little standing from the point of view of science. In their teaching they are less concerned with the truths of the Gospel than with doctrines favoring the passions. Among them are secret or open heretics, who spread, more or less openly, the poison of error in the minds of their students. . . . Left to themselves and without guidance, young men have no love for study and no desire to advance in science. False doctrine and immorality have been spread among the people. The faithful are no longer Catholics except in name; they live without giving a thought to their souls and a future life; they despise the authority of their pastors and of the Church." Conditions in Switzerland were no better. Of the Canton of Fribourg where Peter Canisius after an apostolate of seventeen years ended his earthly mission, the historian F. Ducrest wrote: "Faith was weakened; the spirit of discipline

and the purity of morals in the clergy and people were subject to many attacks. The Sacraments were little frequented and the churches were forsaken by the people. All classes of society suffered more or less. The instruction of the people was neglected. Rich and influential citizens took more pains in the training of horses and hunting dogs than in the education of the young, with a view to becoming priests, magistrates, and enlightened citizens."

PETER Canisius knew the truth; and because he knew the truth he knew the errors. In his preaching or writing he never gave way to personal attacks. It is said that in thirty works he wrote, not a single heretic is mentioned by name. He was firm in conviction but mild in the presentation of the truth. "I know well," he said, "that to speak the truth stirs up hatred; but this will not be a reason for me to keep silence. The time has come loudly to proclaim the cause of the Church and to present an unconquerable resistance to those who attack its rights. . . . I see clearly the importance of devoting oneself especially to the defence of the Holy See in these unhappy times. . . . Whoever adheres to the Chair of St. Peter is my man. With Ambrose I desire to follow the Church of Rome in every respect. . . . The Protestants heap the most frightful calumnies upon me. Would that we loved them the better, the more they persecute me. They deserve to be loved, although they hate us, because most of them err from ignorance. I would gladly shed my blood for them if I could thereby save their souls."

HIS services were demanded from all sides. His superior appointed him Provincial of the South German Province, an office he held for thirteen years. Twice, in 1547 and 1562, he took part as theologian at the Council of Trent. He attended the Diets of Augsburg, Ratisbon, Worms, and Pieterkow. In the royal courts at Innsbruck and Landshut, in the cathedrals of Strassbourg, Augsburg, Prague, Vienna, and Cracow he vigorously yet prudently expounded the rightful prerogatives of the Church of Rome over nations and people. When, in 1563, the Council of Trent closed its sessions it was Peter Canisius whom Pius IV commissioned to deliver the Council's decrees to Germany and to see that they were enforced there by the authorities.

HIS many contacts in all sections of the Empire convinced Peter Canisius that ignorance of religion played a major part in the demoralization of the people. Reform must begin with the religious instruction of the young if Faith would be appreciated once more. For this purpose he established colleges in eleven principal cities within the Empire. He assisted in the founding of seminaries, orphanages, hospices. So successful was he in the rejuvenation of Catholic life that the Protestant theologian Gautier said: "Canisius' whole life is animated by the desire to form a generation of devout clerics capable of serving the Church worthily."

THOSE whom Peter Canisius could not reach by his preaching or teaching he reached by his writings. While still a student he edited the sermons of the famous Dominican preacher, John Tauler. Later he published the genuine texts of St. Cyril of Alexandria, the defender of the Divine Maternity of the Blessed Virgin, of St. Leo the Great, the saviour of Western civilization, and of St. Jerome, the renowned commentator of Sacred Scripture. Yet the chief work that came from his pen was his celebrated Catechism. It consisted of three parts; one for university students, the other for children, and the third for the common use of the people. It contained 222 questions, 2000 quotations from Scripture, and about 1200 passages from the Fathers of the Church. Such use and popularity did it enjoy that "Knowing my Canisius" became a synonym for "Knowing my catechism." At least 200 editions in twelve different languages appeared before his death.

PETER Canisius disliked controversies; but when called upon by authority he placed duty above personal inclination. At the request of Pope Pius V he refuted the Centuriators of Magdeburg, writers, who falsified the works of the Fathers of the Church, century by century, in the hope of establishing a historical basis for Luther's principles. When St. Pius V offered Peter Canisius a cardinal's hat he humbly declined the dignity as years previously he had avoided accepting the bishopric of Vienna.

ALL the offices he held in his life were a series of submissions impelled by a sense of duty and not by a personal ambition. His motto was: "To follow Jesus Christ, to become like Him, poor, chaste, and obedient in the way of sacrifice; to give myself entirely to Him; to give up my liberty and to put myself in subjection to my Superior, to obey the least sign, and the least command."

IT would have been quite in harmony with Peter Canisius' desire that he be forgotten by men; but the Church, under divine inspiration, extols her defenders as imitable examples in the furtherance of the divine cause. Pope Pius XI in his Homily on the occasion of the canonization of St. Peter Canisius, Feast of the Ascension, May 21st, 1925, said: "Christ the Lord, being mindful of His promise, not only never fails Holy Church in seasonable aid, but also in all troubled times has been wont to raise up men of the greatest worth in holiness, 'mighty in work and in word', to defend bravely His kingdom on earth and to spread it far and wide. Thus especially, in Christendom's hour of need, Peter Canisius, a most renowned defender and an apostle of the faith, emerged, when indeed what is truly so-called a new assistance was given by God through Ignatius Loyola to the Church Militant. . . . He confirmed his fellow Catholics in the faith, and with perseverance helped the return of heretics to the Church, whether he

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PARTNERSHIP

BY JEROME JETAFAR

HAPPINESS is that elusive pleasurable peace which all seek but which few find. Unfortunately, modern thought has so drifted from the path of right reason that many persons mistake the transitory joys of this age for true happiness. A definition of happiness, sufficient for our purpose here, is the pleasurable experience that springs from the possession of good. Note that last word—good. A joy or pleasure may be good or bad, but if the experience is bad, it will not result in happiness. Happiness is synonymous with goodness, peace and contentment. The happy man is calm, benevolent, patient, prudent, and charitable. These virtuous qualities also surround the happily married couple, which, we must all admit, expresses the ideal. Indeed this is true happiness as far as it can be attained in this life, but few there are who know the way to acquire it and fewer still will take the trouble to seek it. For like all precious possessions, it is not purchased cheaply. What is the price?

TRUE happiness in marriage is founded on goodness.

Moral theologians call it the *good of marriage* and assign three benefits that should characterize the Christian marriage. The first and foremost of these is the blessing of offspring. This is the primary end of marriage; the reason why God fashioned man and woman as He did, with mutual attraction for one another. What a wealth of meaning in that one word—offspring! What beautiful pictures it conjures up in the mind! With what love and pride and joy a mother looks upon her baby. Into such moments of happiness the world dare not intrude. At such a time, no mother would exchange her lot for all the material pleasures known to man. Then it is that, with the grace of God, within her arms, she realizes that all the allurements of life are but sham; that here is a miracle of happiness which cannot be equalled this side of heaven. As was said by Jesus, "no longer does a mother remember the pains that have passed," nor does she see the cares and troubles of the future which must, of necessity, disturb every life. She only sees her-

self playing the lead in this great drama of motherhood. Here is a new soul, a possible saint, a squirming fragrant little chunk of loveliness, whose tricks never grow old or never fail to attract and interest those who love him.

THE father, likewise, takes a new lease on life with the advent of an heir. He sees a prototype of himself and the woman he loves, someone to work for, to guide and direct, to enjoy in his leisure moments. The proud daddy hurries home to get there before baby's bedtime, he watches with joy the actions of the little mite as he struggles with mamma. He thrills as he kisses the chubby little feet; snatches the soap which the tiny man is trying to eat; or receives a wetting from flailing little arms, accompanied by childish whoops of glee. Then papa kisses the happy mother, a new tender light shines in his eyes. Did not her love and devotion make all this possible? Is she not the glorious creature who is privileged to be the instrument of God in this marvelous creation? With the coming of baby, a new halo surrounds the mother while the heart of the man, made a father by her sacrifices, glows with a deeper and tenderer love. This is the picture of a happy Christian married life.

IT is almost a sacrilege to turn and contemplate the modern concept of marriage as exemplified by a newly married couple of little religious conviction. For them the law of science has superseded the divine and natural laws adhered to by past generations. Science has made it possible for them to enjoy the pleasures of marriage, without accepting the primary end—children. They believe that a new, wonderful life is open to them, without obligations, cares or worries of children, without expense or debts; instead, the freedom to enjoy life, better clothes, food, and living conditions. A financial balance that opens new vistas of delight. Progress! they cry, progress in the art of living. Ah! foolish, foolish mortals, by avoiding the first blessing of matrimony, they destroy their chance for true happiness. Yes, they are free—free to eat and sleep and laugh, and eat and sleep and laugh. Always turning back upon themselves the produce of their humanity. * Moving from point to point,

leaving never a case of justification for their existence. Progress—to rise for a time, flower and then die, back to earth as if they had never been. Is this progress?

LET a salesman tell of his experience. He knocks on a door which is opened by a middle aged woman. The house is clean, quiet and somewhat depressing. The woman—trim, sad looking, apparently bored with life, inquires his business, in a dull, disinterested tone. There are no children to be seen. Next, Mrs. K. a few doors away, answers the bell. She has a bit of a struggle because four whooping, healthy youngsters insist on seeing who is calling. The house is clean but not so orderly. It cannot be recommended for its quiet, yet sunshine radiates everywhere, especially from the bright curious eyes which peer from behind mother's apron. The ample housewife seems a trifle tired and out of breath as if from some recent exertion. However, the smiling face, the hearty greeting, bespeak a satisfied, happy life, that has no time for self pity, regrets or idle longings. Let this not be misunderstood as a condemnation of all childless couples. It is true that there are many, many such married persons who are innocent in the sight of God. Many who are doing great work for humanity and living saintly lives. But this fact does not remove the tragedy of their loss nor does it exonerate the countless thousands who choose to ignore the possibilities of this foremost good in marriage.

ANOTHER advantage in matrimony is the blessing of faith, a constant never ending fidelity born of true love, the exchange between each other and only to each other, of the intimacies of married life. Listen again to the words of St. Paul, "the wife hath not power of her own body but the husband. And in like manner the husband also hath not power of his own body, but the wife." (I Cor. 7-4) The meaning of this is clear. After marriage, the couple become two in one flesh. Yet the hideous sins, born of infidelity—even to the extent of adultery, are all too common in our age. What is the matter? Indeed, how many young couples getting married today realize just what they are doing? Do they allow God to direct the ship or, in their superior wisdom, do they decide ways and means for themselves? A few examples will clarify this point. Sylvia and Arthur are married with great pomp. Sylvia decides that they will wait a few years before having children. Not long afterwards she is found in tears because Arthur is unfaithful. Well, why shouldn't he be unfaithful? What has Sylvia been to him that any other woman cannot be—merely a companion in pleasure? Take John and Alice who cleverly avoid the ennui of other modern couples by having separate apartments. Neither has read the words of St. Paul, "defraud not one another lest Satan tempt you for your incontinency." They, too, tried to cheat God and their so-called marriage lasted about a year.

FIDELITY, however, to constitute true happiness, must go much further than the mere keeping of the mar-

riage vows. A man expects his wife to be a helpmate, a home maker, and a cheer leader. The value of this last quality, few women realize. A husband takes enough knocks and reverses in his everyday competition. How comforting it is to find someone at home to praise instead of complain; someone who always thinks him a big man, a success, even when things are going badly; someone to whom he can go for a renewal of strength and determination for the next days battle. Would a husband often be found missing from a fireside of this type? Instead what do many men encounter when they return home? An unkept house, an untidy wife—sometimes no wife at all if she is a "bridge hound" or gad-about. Maybe the house is well kept, the children clean, the supper ready; but the wife must needs recount the hardships of the day in a complaining tone. Is it any wonder that a man hates to go to such a home; that he seeks more congenial companionship elsewhere.

BUT the blame for unhappiness in the home does not always rest with the wife. Indeed, the husband is found more often at fault. Deliver us from that vast horde of 'he' men who come home about as cheerful as the big bad wolf. Silent, surly, cold,—they must be fed and pampered, given their paper, pipe, and slippers with exact precision. The children are hushed or hustled off to bed. The wife must not disturb the lord of the manor while he reads the news. Gloom pervades the premises where, until a few minutes before, joy had reigned. Unfortunately, this type usually comes home. Even at that he has the edge on the tightwad, the man who puts friend wife on an allowance, checks every purchase, gives directions how to manage the home, treating her as he would a hired servant. Still another curse to the home is the drunkard. How glad children are to grow up and escape from homes such as we picture here. Many even prefer lives of crime to existence in such unhappy surroundings. Very often the wife, poor thing, must bear it until death releases her.

How vastly different is the home presided over by a kind, willing provider. Each evening the children respond eagerly to mother's call, "there comes your father." "Whoops! pa is home," as they tumble over each other to reach him. What a tangle of arms and kisses and hugs. Tim proudly bears off the hat and coat to the clothes closet, not forgetting to search the pockets for hidden treasures. All chatter at once, as ma manages to get in a welcome kiss. The baby, in the high chair ready for supper, bangs with a spoon until she draws the attention of the newcomer. After eating, dad may assist mother in clearing the table while he recounts the events of the day—a pleasant diversion for the wife who is kept close to the home. If some of the children are old enough to wash the dishes, dad may read to the little ones, answering their simple questions while mother snatches a few minutes of well earned rest. Trouble? Yes—but who does not enjoy entertaining children, especially one's own; (Continued on page 29.)

WITH OUR CATHOLIC EDITORS

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The Brooklyn Tablet
Brooklyn, N. Y.

ANNUAL WAGE

THE bituminous coal operators and the miners are in conference on a new contract. The miners have asked for what amounts to a minimum annual wage of \$1,200 in the form of a guarantee of 200 days work in the year. The sum asked for is not exorbitant but amounts to merely \$25 a week. That is little enough for a man to support himself and his family in these days. Yet it is more than the majority of the miners have been getting for some years.

ON THEIR side the operators answer that such a guarantee is impossible in view of conditions in the industry. They cite the competition from oil and hydro-electric power and the consequent falling off in the demand of coal. It is not merely a question of a high hourly wage but the difficulty is in assuring the men of a sufficient number of working days so that the annual wage will approximate a living standard.

IN AN involved and controverted question of this kind it is interesting to review Catholic principles as they have been stated in the Encyclicals. Pope Leo XIII said, "There is a dictate of nature more imperious and more ancient than any bargain between man and man that the remuneration must be enough to support the wage earner in reasonable and frugal comfort." Pope Pius XI has confirmed this view by declaring, "Every effort must be made that fathers of families receive a wage sufficient to meet adequately ordinary domestic needs. If in the present state of society this is not always feasible, social justice demands that reforms be introduced without delay which will guarantee every adult workman such a just wage."

THE CASE of the coal miners is but one which cries aloud for the speedy introduction of reforms so that social justice may be secured. The old formula of a fair day's wage for a fair day's work does not meet this problem. In occupations that are seasonal the worker bears the full brunt of the loss. In times of slack business he loses pay for the time that he does not work, but his living costs go on just the same. He must eat, his children must be fed and clothed. On the other

hand invested capital is favored at his expense. Fixed charges accumulate and they are always met first. Interest on bonds and on borrowed money has to be paid whether the workers are employed or not. It is unfair to make the workers carry the entire burden. A living annual wage for the workers should be the first charge on industry.

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The Catholic Northwest Progress
Seattle, Wash.

COMMON SENSE NEEDED

THE "scientific press" makes considerable capital out of a statement made by Dr. Alexis Carrel when he received the Cardinal Newman award. He said that the power of science may yet enable a man to keep his civilization from crumbling into dust. Science, according to this famous scientist, has made it possible for man to remake both himself and his institutions.

IF THE time ever comes when human beings decide to live by intelligence instead of prejudice and emotion, Dr. Carrel is one whom they may heed. At this moment it would seem that the world does not need so much a scientifically controlled future as it does a present which can be shaped by ordinary common sense. The present condition in which the world finds itself is the result of its own folly. We have a world that is sick to death as a result of a world war. The only remedy it can find is a new war and a bigger war, on a more destructive scale than the world war. We have taken advantage of science to increase production. Having done this, the world does not know how to act in the presence of science. In spite of all that we have produced and all that we have, millions still suffer from want. The world has suffered much from despots and despotism. The despots have been eliminated and the very people who eliminated them have turned around to create new ones. There has been a general collapse of international trade and the nations are raising higher barriers against such trade. Those who talk about the brotherhood of man are busy constructing battleships and new destructive agencies.

THE eminent doctor and scientist is right when he says that science has enabled us to make the world a more beautiful and happier place in which to live. But this knowledge will do us no good unless we rise above our own stupidity and start doing it. The present state of affairs does not make sense.



The Denver Catholic Register
Denver, Colo.

MISTAKES CAN BE MADE IN WAR ON REDS

OUR WAR on the spread of Communism is no mistake, but mistakes in methods of halting the militant Reds are being made. Errors to be avoided in the struggle against Communism are discussed in "Letters From Rome on Modern Atheism," the most authoritative source of information available on current subversive and anti-religious activities. The letters from Rome are published twice a month to supply timely information and documentary evidence of anti-religious work throughout the world.

THIS valuable publication points out that, in accordance with the instructions of Leo XIII and Pius XI, we must "go to the workingman" if we are to succeed in the battle for social justice. That the Reds realize the position of the worker is evident. It is in the ranks of the laborers that Communism and atheism are taking their strongest hold.

"LETTERS FROM ROME" calls attention to these too frequently repeated mistakes in the battle against Communism:

1. The cry of Bolshevism when there is actually no question of Bolshevism. Catholics often shout "Communist" at the laboring man or labor leader who seeks only what the social encyclicals say is his right. Justifiable labor action must be distinguished carefully from Communistic agitation.

2. Many Catholics believe that the social question is to be solved by charity alone, whereas what is really needed is justice.

3. Any suspicion that the Church supports systems or political parties that exploit the workers and deprive them of their rights must be avoided. The fact that some of these systems or parties may allow the Church a certain liberty in the field of purely pastoral ministry does not mean that the Church must excuse their injustices to the workingman.

4. We must be careful not to make promises in the name of the Church that we cannot keep. It is foolish to promise that Utopia is just around the corner when we know that it will take years of reform to attain even an acceptable social order.

5. We must be on guard against underestimating the idealism of the workers. Bolshevism's spread among the workers proves that the Bolsheviks offer a system based on a scheme of doctrine. We must oppose to the ideology of the Communist the ideology of Christ. We must fight in the name of a positive idea and with a practical plan. It will not do to howl at the Red and offer nothing to supplant his attractive—if impracticable and impossible—plan.

"THE proletarians who have been disillusioned over the unfulfilled Marxist promises are waiting, in millions, for true redemption," says "Letters From Rome." We must offer them more than the shout of the alarmist and we must not make mistakes in our efforts to show them that Communism does not provide the solution of their problems.



The Catholic Universe Bulletin
Cleveland, Ohio

ABOUT CONVENTS

"WHAT do you suppose goes on behind the doors of a nunnery?"

A number of Protestant ministers had attended the summer course of the Union Theological seminary at New York City and one of them made this remark. It was in the form of a question, of course, but we imagine it was so rhetorical that it became a mere (sinister) remark. We are more inclined to this opinion by the statement of another Protestant gentleman of the cloth.

HE lowered his voice and said, "I wouldn't like to say." (Nice Christian gentlemen, some of these summer theologians!)

A minister's wife who was at these sessions decided to find out for herself what went on in our convents. She visited the New York Cenacle. Her story is reported in Church Management, a monthly magazine published in Cleveland.

"IT WAS A revelation to me," she wrote for the magazine, "to discover the affability, unselfishness, and human interest of the Mothers and Sisters, who are normally thought of as living a purely meditative life. The superior took me to Benediction and showed me through the convent afterward, and I must confess that as I listened to this clever, human, very sympathetic Mother whose face fairly shone with goodness, I felt very worldly. I went away feeling that I had found a friend, one whom I could admire, although she is living in a different world. I have corrected many of my narrow views concerning a nunnery, and I sincerely believe that the Mothers and Sisters do a great deal of worthwhile work, especially in helping people solve their problems and bear their burdens."

WE sincerely hope that the ministers will not wonder any longer about what goes on behind convent doors. They may gain first-hand information from the little wife of the minister who did not whisper about her happy findings but told them so all the world could hear.



The Michigan Catholic
Detroit, Michigan

POPE AND FASCISM

IN SO-CALLED liberal and even in Protestant journals the charge is made that Pope Pius XI is fighting Communism so as to aid Fascism,

AS Our Sunday Visitor notes, it never occurs to these critics of the Pope that he has had many a tilt with Mussolini on the issues of Fascism; that he is still estranged from Hitler, and that he has not to this date recognized Franco's government as Mussolini and Hitler have done.



NATIONAL MOVEMENT

FIRST SOCIETY IN GREEK RITE

THE first parish of the Greek Catholic diocese of Pittsburgh to form a Holy Name Society is the parish of the Ascension of Our Lord, at Clairton, Pennsylvania.

The Greek Rite diocese of Pittsburgh numbers 302,956 Greek Catholics of Rusin, Hungarian, and Croatian nationalities in the United States. The head of this group is the Most Reverend Basil Takach, D.D., Titular Bishop of Zela, who accepted an invitation to be present at the Holy Hour which was held by the Holy Name societies of Pittsburgh, last October.

On that occasion one of the deacons of honor to Bishop Takach was the Reverend Michael B. Rapach, the pastor of the Ascension parish in Clairton. Father

Rapach was moved by the spectacle of 90,000 men in Pitt Stadium and determined to start a branch in his own parish.

The society was solemnly inaugurated on the last Sunday of November. The speakers on the occasion were the Reverend James M. Delaney, spiritual director of the Pittsburgh Diocesan Union, and the Reverend George Michaylo D.D., assistant chancellor of the Greek Rite diocese.

The clergy of the Greek Rite who assisted at the ceremonies were the Reverend Gregory Moneta of Ambridge, Pa, and the Reverend John Penyak of Aliquippa, Pa.

The society observed Holy Name Sunday in January with a solemn procession.

POLICE DEPARTMENT NEW YORK CITY

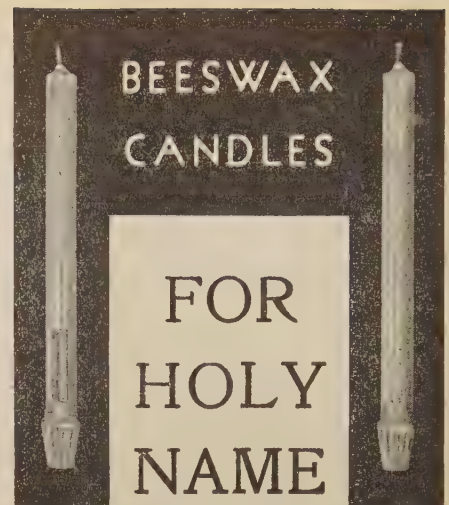
CARDINAL HAYES celebrated the Mass at which 5,200 members of the Holy Name Society of the Police Department in Manhattan, Richmond, and the Bronx received Holy Communion on the second Sunday of March. The uniformed men filled St. Patrick's Cathedral.

After the Mass the policemen marched from the Cathedral to the Hotel Astor for their nineteenth annual Communion Breakfast. The parade was headed by Commissioner Lewis J. Valentine, First Deputy Commissioner Harold

Fowler, and Fifth Deputy Commissioner Martin H. Meaney. At the hotel the men occupied three floors.

The Right Reverend Monsignor Michael J. Lavelle, V.G., P.A., the rector of the Cathedral spoke briefly to the men.

The Reverend John S. Middleton, Director of the Confraternity of Christian Doctrine in the Archdiocese, urged the men to lend their support to imparting religious principles to Catholic children in order to make them intelligently



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NATIONAL HEADQUARTERS OF THE HOLY NAME SOCIETY

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moral and thus help reduce juvenile delinquency.

The members of the New York Police Department were praised for their tact, patience, and courtesy by Senator Joseph C. O'Mahoney of Wyoming, who said that people from all communities who visited New York took back the report that its police force was "the finest in the land."

Postmaster General James A. Farley received an enthusiastic welcome when he greeted the men.

Police Commissioner Valentine took the opportunity to announce that \$150,000 of the police relief fund would be set aside to assist

policemen in buying their uniforms. He said that it was a step to keep men in financial difficulties out of the hands of unscrupulous money lenders.

Mayor F. H. LaGuardia assured the men that no legal difficulty stood in the way of putting the loan plan into operation.

Patrolman John J. Sisk, president of the Society, introduced the Reverend Joseph A. McCaffrey, chaplain of the department, who acted as toastmaster. Father McCaffrey said that the annual Communion is "good for the city, good for the nation, and good for the Church."

NEW YORK POST OFFICE HOLY NAME SOCIETY

CLOSE to 1,500 members of the New York Post Office Holy Name Society, with their families and friends, attended the annual memorial services of the society on Washington's Birthday at the 10 o'clock Mass at St. Michael's Church, 424 West Thirty-fourth St.

Some 400 members have passed away since the inception of the society in 1922, and it is these fellow workers who are remembered thus each year on the same date. Impressive services were conducted, and soul-stirring music was rendered by Professor Alexander Caccia, organist, and a male quartet. Due to the illness of the Rev. Charles Connor, S.J., a noted preacher who was scheduled to deliver a talk, his place was taken by the Rev. Joseph M. Phelan, also of

the Society of Jesus, and one of the priests conducting a mission at St. Michael's Church. At the conclusion of the services "Taps" was sounded by a bugler.

The Rev. John J. Kiernan, rector of St. Michael's Church and spiritual director of the Post Office Holy Name Society, was the celebrant at the Mass; the Rev. John T. Conway, deacon; the Rev. Augustine E. Martell, subdeacon, and the Rev. Patrick Reddan, master of ceremonies. Father Reddan is the son of Patrick Reddan, employed at Post Office Station N, and is the first student for the priesthood to benefit by the bursary established by the society at St. Joseph's Seminary, Yonkers, for the education of sons of members for that purpose.

PORT OF NEW YORK AUTHORITY HOLY NAME SOCIETY

COMMUNISM faces inevitable failure, and its break-up may be violent, the Very Rev. Dr. James E. Kelley, president of Seton Hall College, South Orange, N. J., said at the annual Communion breakfast of the Port of New York Au-

thority employees at the Hotel Pennsylvania. Mass has been celebrated at St. Lucy's Church, Jersey City.

Dr. Kelley said communism must die because it is, by analogy with biology, a mutation or sport with

no natural basis and no ability to perpetuate itself.

"There is no doubt in our minds," he said, "that there will be an upheaval. Whether it will be evolution or revolution, no one can say. The desired reaction against communism should be a peaceful one with the Church in the lead. It is quite possible, and unfortunately so, that force will be re-

quired; a war which your children, if not yourselves, will witness."

David V. Cahill, special assistant to the Attorney General of the United States, declared that no law or organization of society can exist without the self-control of the people behind it. Increasing regimentation by law is dangerous, in his opinion, because it might pave the way for communism.

HOLY NAME BRANCH, NEW YORK CITY

AT THE meeting of the society of the Church of the Holy Name, New York City, three hundred members heard the Reverend Joseph A. Kerwin outline a plan for the Holy Name men to assist the Catholic Big Brother movement.

Mr. Robert W. Brady gave the background and suggested opportunities presented by the civil service.

The principal speaker at the meeting, Dr. Arthur F. J. Remy, Professor in the department of Germanic philology at Columbia

University, spoke on "The Papacy and International Affairs."

"The Papacy," said Professor Remy, "which has always been an international agency for peace, could, if it had been listened to during the World War, averted many evils. A peace of good-will, which was suggested by Pope Benedict XV would have saved millions in reparations. There are three main points which the Vatican the real peace center for the nations: impartiality, prestige, and the permanency of the Papacy."

SACRED HEART BRANCH WOONSOCKET, R. I.

Address on Charles Carroll of Carrollton Given at Woonsocket

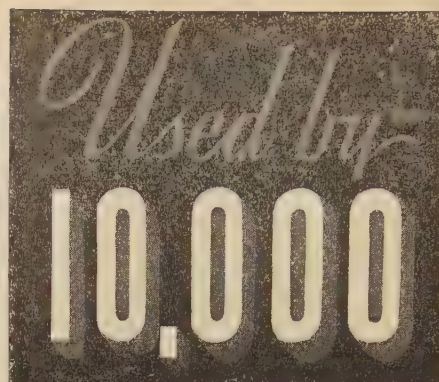
THE part that Charles Carroll of Carrollton played in America's fight for independence preceding, during and after the Revolutionary War was the theme of an address given by Judge Edward F. Dwyer of the Twelfth District Court at the February meeting of the Holy Name Society of Sacred Heart parish, Woonsocket, Rhode Island.

Two hundred members, one of the largest gatherings ever to attend a meeting of the unit, heard the address. Judge Dwyer is a former president of the society. The men received Holy Communion in a body at Mass in the morning and attended religious

services conducted in the church before the meeting in the evening by Rev. Leonard J. McAteer, moderator.

Judge Dwyer sketched the public background of the famous fighter for independence, telling of Carroll's education in Europe and his influence in the move of the colonies for separation from Great Britain. Carroll, the speaker said, probably had more to lose than any other man in the colonies at the time, since he was reputed the wealthiest of the "rebels," his fortune being estimated at two million dollars. Hence, Judge Dwyer said, he had the most at stake personally when the colonies broke with England.

The judge dwelt at length on



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Carroll's sterling Catholicity, pointing out that many of the non-Catholic leaders of the revolutionary movement were far from tolerant toward Catholics. This bigotry, he brought out in the discussion period that followed the talk, led Canada to remain aloof when requested to secede from England at the time the colonies did.

On his death bed, Carroll, the speaker said, refused to eat any

food after receiving the Holy Viaticum since it was his wish to take nothing after being given the Body and Blood of his Saviour.

William Cahill, president, presented the speaker, Gustave Mousseau, William Mahoney and Charles Hill were appointed a committee to arrange a smoker, the date to be determined by the committee. Plans for a bowling league also were discussed at the meeting.

**ST. MARY'S BRANCH
PROVIDENCE, R. I.**

AN ADDRESS on "Communism in Education" was given by Vincent P. Whalen, a member of the Holy Name Society of St. Mary's Church, at the February meeting of that organization. Mr. Whalen, a graduate of Providence College in the class of 1934, based his paper on an article by Hon. Harry S. McDavitt.

"The creed of the modern sociologist," he said, "as gathered from the writings of H. F. Barnes and L. L. Bernard, may be summed up as follows: 1. All gods and devils were creations of the imagination; 2. No moral code possesses divine authority; 3. Jesus was merely a religious reformer; 4. Heaven is based on a myth; 5. Conscience is nothing more than group opinion; 6. Christianity errs as to the basic principle of moral conduct; 7. Current Christian teaching as to purity is all wrong; 8. Christianity has retarded human progress; 9. The world today has no true code of morals; 10. We must look to science alone to supply one."

"The various Communistic publications in the United States," the speaker said, "have a paid circulation of over a million. In straw votes taken among university students, one out of every four was either a Socialist or a Communist.

"So it can be seen that the courses of philosophy, sociology and social science, originally in-

tended for moral development, are now vicious and demoralizing in their effect. Likewise, the courses in ethics have been distorted until they now sow seeds that ultimately will develop groups of godless citizens.

"To summarize my paper in a few words, Communistic propaganda for the average citizen is quite different from that designed for schools. Through both the classroom and the faculty have they sought to introduce their theories. These fanatics are far sighted and realize that by training the pupil they will spread their doctrines, like a disease, into every community.

"But let us pray that these germs of godlessness will not wreck the self-reliance, the industry, the idealism and the faith in God that has made our country what it is today."

The speaker was introduced by William Monahan, president. Rev. Joseph P. McNamara, moderator, addressed the members on the necessity of developing men among the younger members of the Holy Name Society to meet the problems of the day presented by Communism and materialism and to combat their errors and dangers.

Dr. Andrew W. Mahoney, chairman of the Catholic Action group of the society, led the discussion that followed Mr. Whalen's talk.

ST. PATRICK'S BRANCH. PROVIDENCE, R. I.

MR. FRED J. DONOVAN, professor of English at Providence College, speaking to a large gathering of the members of the St. Patrick's Holy Name Society scored, "the degenerate realism and nudism of the present day literary and pictorial magazine."

Negley Fearson's "Way of the Transgressor" was the particular target of Professor Donovan's talk because of the fact that the book was recently chosen as a book of the month and which the speaker considered typical of the modern school of "shock literature."

Professor Donovan said, "these champions of fact and reality think the disagreeable things of life, those things that shock our sense of decency must be in bold relief." Continuing he said, "they'll present it to us as life. At best it's a mere cross-section of a depraved group—the gutter, the alley fence, the dive furnish an atmosphere, reeking with the fog, the mist and the stench of depravity, futility and despair."

Professor Donovan emphasized the moral responsibility of the writer pointing to "thrill suicides, mercy killings and sex-impulse murders as our dividends from a

blasphemous literature of sex, synicism and sensation." The speaker also spoke of "the animal behaviorists at work writing down the world and endeavoring to keep our nose to their grindstone," and insisted "that man is studied so much in the light of animal behavior, there is no wonder the story writer has him in the gutter. Wouldn't it be much better to study man in the light of what he is—a rational animal with a God-given soul. After all it is the rational and spiritual that distinguishes man from the beast."

As a final thought, the speaker urged the formation of a "vigorous committee of campaigners—a Catholic Action Unit of the Holy Names Society—to concern themselves with seeking the co-operation of Newsdealers within the parish asking that they withhold from display such magazines whose policy is one of nudism, indecency, and immodesty."

This address was one of a series sponsored by the Holy Name unit at the monthly meetings of that society. Rev. Vincent Greene, curate of the parish and moderator of the society, introduced Professor Donovan.

PHILADELPHIA ARCHDIOCESAN UNION

THE observance of Good Friday, week-end retreats, Boy Scouting, monthly Holy Communions, and a solid front against Communism were discussed at the quarterly meeting of the Holy Name Union of the Archdiocese of Philadelphia which was held in St. Peter Claver's Hall.

The delegates were welcomed to St. Peter's parish by the vice president of the parish society, Walter Hawtorne, by the Reverend Francis Conney, C.S.Sp., and the Reverend Clement A. Roach, C.S.Sp., spiritual director.

In his address to the Union, the Reverend Richard F. Kelly, spiritual director said to prevent crime we must instill into the hearts of our men and boys the principles of religion. Men and boys must realize that there is a God, that He has given Commandments to be observed, that He punishes the wicked and rewards the just. Moreover, they must strengthen themselves with God's grace to resist the allurements to crime that beset them in daily life.

Social agencies are helpful, he continued, we can employ them to

advantage in the correction of wrong-doing "however after boys fall into crime, we are rather late in our effort to check their delinquencies. We must strengthen them with religious principles, that may persevere in adherence to God's law and avoid violations of that law. This is the only true method of crime prevention. The Holy Name Society is a powerful agency in producing this result."

One of the important activities of the Union, an activity caused in part by a demand for Holy Name speakers, has been the formation of classes and the training of candidates for public speaking. The work of the classes is done at the John W. Hallahan Catholic Girls' High School, where evening classes are held at stated intervals. The Rev. Charles J. F. Crosson is chairman of the radio and speakers committee.

Will Maintain Classes

IN reports of some of the pupils of these classes, the fruit of intensive training was apparent. After some discussion from the floor about the necessity of maintaining the classes, and following a motion, President Myers referred to the executive committee for immediate consideration, the question of providing funds to ensure a continuance of the work.

John J. Diamond reported for the retreat committee in behalf of the chairman, Dr. Alfred J. M. Treacy, who was captain of the first week-end retreat of the season at Malvern, which opened last Friday.

William J. Brady, Esq., told of the efforts being made by the Good Friday observance committee to promote a more widespread observance of that day, especially during the hours of 12 to 3. Mr. Brady, president of St. Francis Xavier's Holy Name Society, is an officer of the citizens' committee in charge of Good Friday observance.

Edward A. Wurster, of the Catholic Boy Scout committee, reported that the movement was spreading in other sections of the diocese, es-

(Continued on page 32.)

1787--THE CONSTITUTION--1937

(Continued from page 11.)

account than a horse in Boston. They insisted that the slaves be looked upon as property, but the delegates from the South looked upon them as men for thus they hoped to increase their representation. It was moved that census be taken of all free whites and three-fifths of all others. The old division of large and small states disappeared and it was the North against the South.

Between the two extremes there were men with varied opinions. One could not consider the negro equal to the white; yet the negro as a man was a part of the whole population and should have some representation. Another believed the three-fifths rule about right. A third was in favor of giving the slaves representation in the second branch but not in the first. When a vote was taken on the resolution for a census, every state voted No.

A Southerner declared that North Carolina would never join a confederation unless she was guaranteed at least a three-fifths representation for her slaves. Since Rhode Island had refused to come to the convention, and since the delegates from New York had left, in order not to lose North Carolina and disrupt the convention, the resolution for a census of whites and three-fifths of the negroes was moved. The South decided on a compromise that representation was to be proportioned according to direct taxation, and both representation and taxation according to population which should be determined by counting all free whites and three-fifths of the negroes.

THE report of the committee containing the two great compromises was placed before the convention on the 16th of July. The vote was to be on the whole report so that states were forced to take a stand. Four small states

supported it because of the compromise which gave equal representation in the Senate, while two large states opposed it for the same reason, and were joined by South Carolina and Georgia who sought full representation for the slaves. Massachusetts was divided. Everything depended on the vote of North Carolina who joined the small states to save the Constitution, and the report passed five to four.

THE feeling ran high, and though there was talk of adjourning indefinitely the convention continued its work. Ten days were spent in distributing power between the states and the general government; determining how judges were to be appointed; what jurisdiction the Supreme Court should have; whether a man should own land before he could be eligible for Congress, the bench, or the executive office; and the method of ratification. When this had been done the New Jersey plan, the South Carolina plan, with twenty-three resolutions of the convention for a national government were sent to a committee that was instructed to report a constitution. That was July 26th, and the convention adjourned for two weeks.

James Wilson, Gorham, Ellsworth, Randolph and John Rutledge were on the committee. When the convention assembled on Monday August 6th, each member received a printed copy of the Constitution that they had drawn up. The type was large and the spaces between the lines were wide that corrections might be made, and the margin was broad to make room for notes. The changes were many and important. The draft as it came from the committee provided that the President should be chosen by Congress, should hold the office for seven years, and should never have more than one term in his life; the Constitution directs that

the President be chosen by a body of electors and puts no limit on the terms. By the draft he was given a title and was to be called "His Excellency," the Constitution has nothing of the sort. By the draft he could be impeached by the House of Representatives, but tried by the Supreme Court; under the Constitution, when impeached he must be tried by the Senate. The one made no provision for a Vice President; the Constitution does. The draft provided that the members of Congress should be paid by the states that sent them; the Constitution provides that they be paid out of the national treasury. By the draft the Congress was to have power to emit bills of credit, to elect a treasurer of the United States by ballot, to fix the property qualifications of its members, to pass navigation acts, to admit new states if two-thirds of the members present in each house were willing; none of these powers are in the Constitution. The draft provided one way of making amendments; the Constitution gives two.

As soon as the delegates read their copies the work of revision began. To the government was given the name, "United States of America." "The Legislature was called "The Congress"—the first branch "House of Representatives," and the second branch the "Senate." The executive was named the "President." Power to emit bills of credit was stricken out and an attempt to limit representation to free inhabitants failed. A long series of resolutions giving Congress power to regulate affairs with the Indians; set up temporary governments for new states; grant charters of incorporation; establish a university; give copyright to authors; encourage discoveries; advance the useful arts; have exclusive jurisdiction over the seat of government; provide for departments of war, marine, finance, commerce, domestic affairs, foreign affairs and State; assure the payment of public debts; guarantee the right of habeas corpus; and freedom of the press; prevent

quartering of troops on the people in time of peace, were readily agreed to. There was little debate until they reached the fourth and sixth sections of the seventh article of the draft.

THESE sections forbade Congress to levy a tax on articles exported from any state, or to place tax on imported slaves, or to hinder the importation of slaves in any way, or pass a navigation act, unless two-thirds of the members present in each House were willing. Once again the question of slavery arose to divide the body. The sections were referred to a committee of five and before they had been in session very long a bargain was arranged. The South would consent to give Congress the power to pass navigation acts, and the East would consent to the importation of slaves for a limited time. The committee advised the convention that the sixth section should be stricken out, and the fourth changed so that the importation of slaves would not be forbidden before 1800. Then the South insisted that the time be extended until 1808 and the East yielded. Some from the South tried to make a two-thirds vote necessary to enact navigation laws, but in the end consented to passage by a bare majority.

THE convention then went on for a week striking out words here, putting in a resolution there, bringing the Constitution nearer the form as we now have it. At the end of August the postponed sections and the parts of committee reports on which no action had been taken were sent to a committee of eleven. This committee reported from time to time, then all that had been done was sent to a committee on style and arrangement on September 8th. Their work was accepted on September 15th and ordered to be engrossed. Many of the delegates voiced opposition to parts of the Constitution. To those who hesitated to sign the instrument Benjamin Franklin told a story that he had

heard of a certain French lady who said she never met anyone but herself who was always right. He told the delegates that he hoped that each member who still had objections, would doubt a little his own infallibility and sign the document. The Convention gave the appearance of unanimity by adopting a resolution which had been proposed by Franklin and drawn up by Gouverneur Morris: "Done in convention by the unanimous consent of the states present."

GORHAM moved that the ratio of representation be changed from one in every forty thousand to one for every thirty thousand. No debate followed and the change was made. The form of ratification by the conventions of nine states was carried and the journals and papers deposited in the hands of the president. Towards evening of September 17th, the members began to sign. Sixteen refused. Washington was the first to sign. When he had done so, the other delegates followed in the geographical order of their states, beginning with the East. Alexander Hamilton alone signed for New York. As the thirty-nine delegates were signing, Franklin looking towards the Presi-

dent's chair on the back of which a sun was cut, said to those about him, "I have often and often in the course of the session, and in the solicitude of my hopes and fears as to its issue, looked at that behind the President without being able to tell whether it was rising or setting. But now at length I know that it is a rising and not a setting sun."

When the Convention rose that evening its work was done.

BEFORE the year closed Delaware, Pennsylvania, and New Jersey ratified the Constitution. Georgia and Connecticut followed in January, 1788. In February came Massachusetts, in April Maryland, in May South Carolina, in June New Hampshire and list of nine states was complete.

Virginia approved only after a bitter fight led by Patrick Henry. In New York there was strong opposition and although the popular vote was against it, the state's convention, importuned by Hamilton, Jay, and Livingston, and influenced by the approval of ten other states ratified by a narrow margin in July 1788, and Rhode Island ratified in May, 1790.

PARTNERSHIP

(Continued from page 20.)

to feel their innocent arms around one's neck; to play the all knowing hero upon whom innocent love and trust is lavished. Is such a father being cheated of the happiness in life? Can such a dad fail to bring happiness to those souls entrusted to his care by Almighty God?

THE third and final blessing most necessary to marital happiness is the sacramental grace of matrimony. Ah! how few young couples realize the true significance of their holy contract to become man and wife. A symbol of Christ's union with His church—perpetual, indissoluble, and intensely faithful either in trials or

prosperity; a spiritual chain stronger than any material bond that can be fashioned by the hands of man; a holy contract that, when once properly ratified and consummated, cannot be broken by any power on earth. I repeat, how many young people about to be married, realize the awful sublimity of their act. "In sickness and in health, till death do us part." Today, the Church practically stands alone in the fight against the growing divorce menace. Why? Because, outside of the Catholic Church, this contract is rarely recognized as a Sacrament. It has become a mere civil bond to be entered into lightly and, on the least provocation, to be

broken. Lacking the grace so vitally necessary to this state of life, couples are unable to realize its obligations or, if realized, to meet them successfully. Gone are the days when man and maid prepared by diligent prayer for this great union. St. Paul in his epistle to the Ephesians 5-22 says, "let women be subject to their husbands, as to the Lord." Certainly this is strongly put. St. Peter left an admonition on this very point. "In like manner also," he said, "let wives be subject to their husbands, considering your chaste conversation with fear. Whose adorning is not the outward wearing of gold or putting on of apparel, but the hidden man of the heart in the incorruptibility of a quiet and meek spirit which is rich in the sight of God. As Sara obeyed Abraham, calling him lord." The great apostle and first pope, continues his discourse in the same passage, this time directing his words to the men. "Ye husbands giving honor to the female as to the weaker vessel and in fine, be ye of one mind, merciful, modest, humble. Not rendering evil for evil nor railing for railing but contrariwise, blessing; for unto this are you called, that you may inherit a blessing. (Peter 3, 1-9)

In a word what does all this mean? Sacrifice, would sum it up—the art of giving to one another. The giving of love, strength, sympathy, honor, service. The fulfillment of the duties of the married state, willingly, humbly and modestly, according to the commandments of God as taught by His Church. This really heroic task requires the grace of the sacrament—the constant help of God which is never withheld from the sincere couple. And if all things are done according to the will of God, will it mean slavery for the wife in the cares and burdens of a large family? Will it mean trials, worries and misery for the harassed father? Ponder for a moment on this question of happiness while you gaze at the two pictures present in your imagination. The one of the family as has been depicted; the other of the modern concept so well known in our day. The first has this dreadful slavery, the worry, the cares—but does it por-

tray unhappiness? The second has everything that life can offer in the way of pleasure. Would you truthfully say it exemplifies happiness, content, peace? No, because without the grace of the sacrament of matrimony, such unfortunates cannot lead a normal life. Disgust, weariness and hate soon sets in, breaking such bonds that are not fashioned by the hand of God. Sometimes the husband finds a younger and more attractive woman, leaving his wife lonesome and alone. Sometimes the wife, unfettered by a family, reconsiders her career or selects a more romantic suitor. And then the all important thing, the soul—how does it fare when life's course is run? Would that Luther, Henry the 8th, Rousseau and countless others could

answer that question for us today.

The story of the true Christian parents has a different ending. All through the years they have fought to preserve the sacramental grace of their union. Discontent, disloyalty, divorce, had been impossible, so full had been their days of devotion to the family and its attending obligations. Now comes the time to rest; to enjoy their children and their children's children; to glory in a son's success, a daughter's piety, a real contribution to God and to society. Ah more, much more is their reward, for they have fought a good fight according to the will of the Father. For them is reserved a mansion in heaven, a fitting finality—eternal happiness, because they sought and found the true happiness of wedded life.

AMPERE - THE BELIEVER

(Continued from page 16.)

AMPERE published many articles which covered a wide range, he touched on chemistry, physics, and zoology as well as mathematics, but his fame rests on his work in electro-dynamics. In September 1820, an academician returning from Geneva repeated the Dane Oersted's experiments before the academy. A wire through which an electric current passed was shown to deflect a magnetic needle so that the needle was at a right angle to the direction of the current. Only a week later Ampere showed the Academy the mutual attraction or repulsion of wires carrying electric current according to the direction of the current. This laid the foundation for the science of electro-dynamics.

He continued to experiment and as early as 1821 suggested a telegraph which would use separate wires for each letter. His experiments were limited, however, because of his duties as a teacher and as Inspector-General of the University. He was a Fellow of the Royal Societies of London and Edinburgh, and a member of the Academies of Berlin, Stockholm, Brussels, and Lisbon.

ANDRE-MARIE Ampere had a predilection for speculation, and his reasoning returned him to the Faith in which he had been nurtured. "There is in the character of Ampere," wrote his biographer, Louis de Launay, "an essential trait . . . it is his intense Catholic faith bordering on mysticism. This faith had been in his mind, the object of a long struggle . . . in the last years the victory had been complete, and one can imagine Ampere, after Ozanam's painting, prostrate in an obscure corner of the church of St. Etienne-du-Mont, or breaking the silence with the cry 'How great is God.'"

"AMPERE," says de Launay, "returned to the faith of the charcoal burner, not, let us note carefully, by a simple reversion to an earlier piety, by an unanalysed and purely sentimental mysticism as often happens, but as the conclusion of a long effort, fully reasoned, fully conscious, to which all the force of his intellectual genius was applied."

ANDRE-MARIE Ampere died in his fifty-second year on June 10, 1836.

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WHY I AM A MEMBER

(Continued from page 5.)

bers giving with a real spirit of helpfulness of their time and talents to the work of which they may be assigned.

I BELIEVE in the Junior Holy Name Society, the youth of today, the man of tomorrow, aided by the Senior Society in every way through personal service and advice. Because then at their meetings they will learn to stand on their own feet, learn of things Catholic and be able to fit themselves for leadership in the Senior Branch, and as time goes on, leadership in Catholic thought and Action, taking the place of the older men as some are being called back to their Father's House. I believe it is such a leadership that the Catholic Church is seeking, ready to go out into the world with the knowledge of the faith, strong in it, ready and able to discuss Catholic truths and teachings from the Catholic viewpoint. Let each youth realize the benefit his soul may have by membership.

I BELIEVE in attending on New Year's day the Special Mass celebrated for the members of the Holy Name Society, thereby giving a demonstration of my faith and loyalty, and reaping the reward of

many indulgences and spiritual benefits for myself and the members of my family while honoring the Sacred Name of Jesus.

I believe in attending the Mass celebrated for the deceased members of the Society and I also believe that the prayers and Masses offered by the members of my branch for the repose of the soul of each deceased member will rise up to Heaven—crying out, "Oh Lord Help Them." Our Society never forgets its dead.

I BELIEVE that a profound impression is created in the minds of the community, when, in the silent hours of the night, a body of men, members of the Holy Name Society led by their Spiritual Director, walk through the street to the home of a deceased member, there to offer condolences to the family of the deceased member; and to offer up their prayers for the repose of his soul. What a happiness! What a joy it gives to the members of the family for then they know that their beloved dead are remembered as a member of the Holy Name Society.

"Have Pity on Me, Have Pity on Me, at Least You, My Friends, for the Hand of the Lord Hath Touched Me."—Job, xlx, 21.

ST. PETER CANISIUS AND THE REFORMATION

(Continued from page 18.)

taught pupils entrusted to him, or preached in churches. As often as there was a question of faith or morals, he had no peer in debates with reformers, either in Athenaeums, or in public assemblies, or in the market place. . . . Since, moreover, the activity and apostolate of this newly-canonized saint and

doctor extended to very many nations, namely, to Alsace and Switzerland, Bohemia and Poland, Austria, Hungary and Italy, where he made wonderful provision for the education of youth and the foundation of seminaries and colleges, does not God Himself, on this particular occasion, seem to present him to all nations for

veneration and imitation as a token of unity and peace? Oh, that it may be the good fortune of us all who honor to-day the triumphal return of Our Redeemer to the Father, that, having followed the footsteps of St. Peter Canisius, and relying on his patronage, we, at length, may have our lot for everlasting ages with Christ, to Whom be praise, honor and glory for ever and ever. Amen."

GRIST FOR THE MILL

(Continued from page 13.)

downfall of the "loyalists" they pray even more fervently for a sane regime after the war. They dread the "purges" which are even now taking place in re-conquered Spain and, while condemning the murder of priests by Communists simply because they are priests must likewise condemn the murder of Leftists by Insurgents simply because they are Leftists. The very bitterness of this fratricidal strife makes one fear the future. We wonder if there will be any one to say as did Grant "Let us have peace."

NATIONAL MOVEMENT

(Continued from page 27.)

pecially in Lehigh and Northampton Counties, where six troops have recently been formed. Another newcomer in the ranks of local scout-hood, he stated, is St. Gabriel's, Philadelphia. It was noted that St. Peter Claver's parish had a group of its scout patrol on duty during the Holy Name meeting.

The meeting closed with the announcement that five new parishes had been admitted to the Union. Benediction of the Most Blessed Sacrament was given in St. Peter Claver's Church by Father Roach.